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WEEKLY REVIEW.

—The English Government have conceded the halfpenny stamp on printed matter. Half a penny is four pies, just one-third of what the *Guardian*, weighing about one ounce, has to pay. In the course of the year we shall probably have a half anna stamp on light newspapers.

—The *Indian Church Review* is exceedingly indignant with us for our remarks on the Good Friday services at Bandora, and reads us a lecture on our outrageous want of charity. Believing that the greatest of all heresies is want of charity, we shall lay to heart the criticisms of our contemporary, and, if we have any thing more to say, shall say it next week.

—We have been blundering enormously in the matter of railways. Three score and ten are the years of this self-vaunting century of ours, yet it is only just learning that in the very matter which constitutes one of its most distinguishing boasts, it has been the opposite of wise. The true Railway guage is now said to be not five and a half feet, not four feet, but only two feet. Attention is drawn to the Festiniog Railway in Wales, 14 miles *long, which is destined, says the Times, to* inaugarate a new era in Railways. The guage is less than two feet, the incline is 700 feet, and Mr. Fairlie's bogie engine does treble the work of the ordinary engines. The success of the experiment seems to be in the adaptation of the special engine to the special railway.

"A 'bogie' is simply a small truck. The locomotive, instead of resting on its own wheels, is poised on two pivots, each belonging to an independent truck. The short wheel-base of the trucks enables them to go round curves of exceeding sharpness, to such an extent that they could travel at a speed of 25 miles an hour with ease and safety round an ordinary engine turn-table."

—On the supposition that Prince Pierre Bonaparte actually received a blow from Victor Noir, then his acquittal by the jury amounts to the declaration of this important principle, that a blow justifies a man in shooting another. But a word is often as offensive as a blow, and the deliverance of the Tours' jury will really amount to this concession, any grievous insult may be punished with a pistol shot. We participate in the surprise generally expressed at the acquittal of the Prince. If the matter had been referred to the Emperor, instead of to a jury, there would probably have been a tolerably severe sentence.

We have been favored with a copy of an Appeal signed by the Chota Nagpore missionaries who have joined the S. P. G. They say: "Gifts of altar-cloths, Lectern, Reredos, Stained Windows or any part of Church furniture will be most welcome."

The American Presbyterian Board have two Missions in Upper India, one the Lodiana Mission, whose report we have already noticed, and the other the Furrukhabad Mission. Connected with the latter are twelve missionaries, at Allahabad, Futtehpoor, Etawah, Myapoorie, Futtehgurh and Furrukhabad. From the Report for 1869 we learn that there are 30 Native helpers, 6 Churches, 500 Native Christians. We should have been glad of a tabulated statement, showing the gains and losses of the year. There appears to have been a good deal of work done in the different fields in the way of open-air preaching, itineration, teaching, translation &c. &c. The tone of the Report is hopeful though it is still the day of small things, there as in most other Missions. We have marked several passages for selection.

The Peculiar People, as they call themselves, refuse to avail themselves of medical aid, believing it to be their privilege to obtain direct aid from heaven in answer to the prayer of faith. God certainly has no need of doctors, but neither has He of bakers. We pray for our daily bread, yet we do not expect it without the instrumentality of the baker, the miller, the farmer &c. The direct way is not more truly God's way than the indirect. The Peculiar People work, we suppose, for their livelihood, and in doing so admit that God makes use of means in the communication of his blessings. The difference between the man of faith and the man of the world, is that the believer sees God in all, and relies upon Him who worketh and guideth all things according to the pleasure of his own will; for to-morrow's health and strength he does not depend upon any mere arrangements, but realizes the dependence of these upon the blessing of God. No one can have too much faith; no one can see too much of God in the events and processes which make the staple of our existence; no one can have too much reliance on his word; but this reliance does not require us to expect the interposition of God in our ordinary concerns, in supernatural ways. There is now a law in force holding parents responsible for the consequences of neglecting to obtain medical aid in cases of danger; and some of the Peculiar People have been made to understand that the law applies to them when their children die through neglect of this kind. We want faith; there is nothing in all the world we want so much; but let it be of the right sort.

The Rev. Geo. S. Rea of Borsud, some time ago appealed in our columns and in those of the *Times of India*, for aid on behalf of a large number of Marwaree orphans about to be thrown upon the Guzarat Mission of the Irish Presbyterian church. We would gladly publish, if our space permitted, a letter now forwarded by him and which appears in last Monday's *Times of India*. Local jealousy hindered the transfer of the large batch of orphans from Deesa; a few only were sent; but others were received from Neemuch; and there are now 51 orphans in charge of the Mission, including 20 manumitted slaves. Mr. Rea adds:

"I write this letter for the purpose of explicitly informing all who responded to the appeal alluded to, that the number of famine orphans we have received is considerably less than we had expected, though from no fault on our part (for we took every means in our power to give a comfortable home to the unhappy creatures), and that if, in consequence of this deficit, any of the subscribers now knowing clearly the facts of the case and the number of destitute children under our care, wish to recall their subscriptions, they are at liberty to do so, and may have them returned by making their wish known to you, to myself, or to any of the missionaries in Surat, Ahmedabad, Gogo, or Rajcote. Should no such wish be expressed, we shall be the more grateful, and will take it for granted that the money subscribed in answer to the appeal may be employed for the general purposes of the Orphanage. It must be remembered that famine orphans do not any more than others grow up and become independent in a few months, and that consequently all the money subscribed for the Marwaree children will soon be used up in their support, even though there were no others to partake of its provisions. Nevertheless it is to be considered perfectly optional on the part of the subscribers to recal their donations, or to allow them to remain in our hands. A report of the Orphanage wil shortly be published, and a full statement of its working, &c., made known."

There are 380 orphans in the Secundra Orphanage, maintained at a cost of Rs. 13,000. The cost of maintenance has more than doubled in seven years. Of the grown-up boys 33 are apprentices in different branches of industry. In the case of orphans, thrown for support upon the public, we incline to think there should be more industrial work than school work. The Inspector gives a favorable account of the schools. He says the Boys' school might easily work up to the University Entrance test. We learn from the Report of the Secundra Church Mission that the Native Church consists of 535 souls, which however includes all the orphans. The Report does not inform us how many of the orphans give evidence of a work of grace in their hearts. We hope it is not taken for granted that they are made Christians by baptism. The Report of Mr. Geo. Muller of Bristol show us how much solicitude is felt there for the conversion of the orphans. If in England it cannot be taken for granted that children receiving Christian instruction and surrounded by Christian ordinances will grow up Christians, much less can we take it for granted in India. We have no reason to doubt, however, that there is a deep interest taken in the spiritual welfare of the children in Secundra by those who have the care of them.

The report closes with the following paragraph:

"*Bareilly*—The Native Church at Cowiegunj was also visited by me. It consists of about 100

members. Its condition is so low that it can scarcely be conceived. After full inquiry it became evident that the root of the evil lay in the wrong motives which actuated the members on first becoming Christians. It appeared to me at least that it was not the excellency of the Christian religion that drew these men, but a number of very material privileges, as dinners, grants of money and clothes, a free house, a bit of land, &c. On such a foundation nothing better could be expected, and only by patient persevering labour can any reform be achieved."

We can hardly conceive of any greater reproach to Christianity than that which is brought upon it when converts are made by means of such 'material advantages.' There is a scandalous profanation of the name of Christ when such motives are employed in connection with his Gospel. If one wished to find a way by which the most effectual hindrance could be laid in the way of the progress of the Gospel, he would find it in the employment of these motives. We are thankful that the matter is stated in such an honest, out-spoken way.

We talk of dangers as though they were exceptional in this world; dangerous places, dangerous methods, dangerous conjunctions; we set up a stake here and a stake there to indicate danger, and please ourselves with the idea that security is every where also. But every little while, danger turns up in the very heart of the secure region. Death, in its most frightful aspect, appears in the places where life is supposed to reign. At the very moment when every thing has been so arranged as to put far, far away all thought of casualty, some formidable catastrophe hurls away one of the party, transfixing with awe and amazement those that are left, and making the remainder of life, to some of them, a very different thing from what it would have been. A few weeks ago at a ball near Calcutta, a gentleman, as he was dancing, fell down dead, in the presence of his wife and friends. Seldom, however, is a more startling and appalling occurrence reported, than that of which a notice will be found in our Epitome of Monday's news. Two ladies, greatly admired in Bombay society, sitting with a party of their friends on the top of an omnibus, returning from a picnic at Bandora, are instantaneously thrown into a deep well and killed. Nothing in the world could have been further from the thoughts of all. Hours are spent in agonizing efforts to recover the bodies; they are recovered; and the joyous party becomes a funeral cortege. Such events should help us to realize how strangely the other world is dovetailed and interwoven with this, so that there is not a step that can possibly be taken upon this world which may not land us in the next; and to remember the absolute limitation of all the boasted wisdom of man, since there is not a man living who can be sure that the next moment may not summon him into the presence of the Judge of all. A man may be looking at a star so distant that the light of it has taken a hundred years to reach him, or may have succeeded in determining the weight of the globe on which he stands, and in the next instant a messenger of whom he had not the remotest suspicion may remove him forever from the world in which he had his being. Why is there this universality of danger? why this strange inc[illegible] of all human wisdom? [illegible] chiefly that we [illegible] is in Christ [illegible] presenta[illegible] at the Gospel, and arm ourselves against all danger, known and unknown, by faith in that word which endureth forever.

We have read with much pleasure a discourse by Rev. J. Oswald Dykes, of Regent Square Church, on "The Conditions of Ministerial Success." It closes with two practical lessons for the right discharge of ministerial duty, and we gladly transfer this portion to our columns:

"The success of a minister partly depends on how he does his work. There is a right and a wrong way in preaching or pastoring, as in everything else, and the right way is the one we may reasonably expect God to bless. It sounds, I dare say, like an impertinence to lay stress upon a fact so obvious. I do not think it is. Obvious facts do not always get their due. From the small pains some men take to find out the right way of doing their work, and from the ease with which they ascribe their want of success to every cause except their own bad workmanship, I conclude they have never realized how much depends upon themselves. Of course, an indolent minister, who loiters through his duties with an official saunter, who 'gets up' his sermons easily, and never feels, either in soul or body, the agony of a man who travails for the conversion of his fellows, has no right to expect success; hardly any right, I should say, to ask God for it. Let all the people pray God rather to deliver them from such pastors! Other ministers there are, however, too honest in serving Christ to be indolent; but so unskilful or so inattentive to the way in which they serve Him that they mar what they would make. The workman who blunders in the use of his tools will come to no speed, let him be ever so anxious. We have our tools. The living manifold Word is in our hands, with all treasures of God's great world, and the learning and thought of countless generations to help us to use it. We have to study how best we may bring the life of the Word to bear on certain living men, whose habits, accessible sides, and practical requirements, we may daily observe. Our business is to find the key which fits the lock of each man's heart; to speak the truth as each will best understand and feel it; to discover the capabilities of our instrument, try all ways of using it, and be on the watch for the hour when men lie most open to its persuasion. Skill, tact, invention, experience, vigilance, patience: can these be less needful in saving souls than in raising plants? But how, if the minister despise these homely virtues of the workman? How, if he say, 'I am here to preach, and it is the people's part to hear: if they will not, they may forbear,' and so continue preaching after a quiet, unsuitable, ineffectual fashion, trying no experiments, fetching no compasses, becoming nothing new or different to any man, so as to win any? I think a man may mostly find out what hinders or lessens his success, if he will: and he ought to be carefully improving his methods, adapting them to new cases or inventing fresh ones till the close of his ministry. It is hard, you say: yes, but what right have we to expect our work to be easy? Other men do not succeed by neglecting the conditions of success. Hard that preaching does not come by instinct! Hard that slovenliness, routine, old-fashioned methods, and lack of adaptability, are not what God chooses to employ for converting men from sin any more than for anything else that is worth doing! Hard that only one who is wise can turn many to righteousness! * Pardon me if I seem to speak bitterly. God knows it makes me sad enough to see how unbusinesslike we all of us are! Which is worse, that, here and there, there should be one downright lazy and careless minister in Christ's visible Church, or that even the best of us should be half-trained workmen who use their implements so ill that through their awkwardness men perish? Woe is me for the shame which will fall on such as have blundered through their ministry, doing little good though intending much, in that day when the true casuse of ministerial unsuccess shall be disclosed, and that workman only who needs not to be ashamed shall be approved!†

I have only one thing more to say: It is that we ought to work in expectation of divine results. I speak a conviction, based on personal observation, when I say that hopelessness, or rather faithlessness in the success of preaching, is the chief cause of the paralysis of the pulpit. I fear we hardly expect our sermons to carry God's power with them into men's hearts, so as to strike attention, excite thought, awaken penitence, compel belief, change the will, or transform the character. Results visible and immediate, on a wide scale, evidencing divine concurrence in our work, and compelling the admission that the preaching of Christ is a strong, and not (as men say it is) an impotent, thing in the earth; such results who weekly looks for or believes in? Scepticism has smitten us as preachers; scepticism of the power of preaching. What we cease to look for fails to come. When conversions are thought so unlikely that a minister would be a little surprised if he heard of one, what wonder that few are converted? What wonder if ministers have to make, as they have sometimes made, the miserable confession, that they can *barely* count up more converts than years of ministry? Is this Christ's fault, or the Gospel's? It is our own. It is sinful to be so despondent and unbelieving. The gloomiest *mantis kakōn* of our time, Thomas Carlyle, closed his address to the students of my Mother-University, a number of years back, with, if I remember well, four words from Goethe, which I venture to give to you, and, specially, to my brother, who here begins to-night a new stadium in his sucessful life's work: *"Ich' heiss euch hoffen."* I bid you be hopeful in your work with the hopefulness of Jesus Christ. You never hear Him despair of His cause. 'Other sheep I have:' 'Many shall come from the east and west:' 'I will draw all men unto Me:' 'All power is given unto Me:' 'I have much people in this city:' 'My grace is sufficient for thee.'* I thank my Master for His brave and hopeful words. Doing our best to set forth His truth and persuade men to be His disciples, we are entitled, on the ground of reason, by the experience of the Church, best of all on the warrant of His word and character, to expect large results. We neither plant nor water for nought. We are not sent to beat the air. His word is not to come back to Him empty.† Every honest, faithful sermon has omnipotence behind it. We are God's mouthpieces: we are Christ's instruments. *If He does few mighty works by our ministry, few or none, it is because we believe not* that He will; and our unbelief, like that of the Nazarenes, has arrested the virtue which is ready to flow out of Him.‡ Here is the secret of success: Let our planting of the seed of life be skilful and thorough, our watering assiduous and patient; then let us look up and ask, nor be content until we get, largest increase, not in spite of bad workmanship, nor yet in mere consequence of good, but because it pleases God to give testimony to the Word of His grace, and to build up in holiness the kingdom of His Son.

* Dan. xii. 3.
† 2 Tim. ii. 15.

* John x. 16; Matt. viii. 2; John xii. 32; Matt xxviii. 18; Acts xviii. 10; 2 Cor. xii. 9.
† Isa. lv. 2.
‡ Mark vi. 5 with Mark v. 30, and Luke vi. 19.

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SATURDAY, APRIL 30, 1870.

THE PATRISTIC LADDER.

Canon Trevor has lately written a work on "The Catholic Doctrine of the Sacrifice and Participation of the Holy Eucharist." He states the Anglican doctrine and the Roman doctrine, points out the difference between them, and shows the harmony of the former with the sentiments of ancient divines and with the earlier Liturgies. We lately devoted considerable space to what we consider the more important enquiry, viz., What says Scripture on the subject of the Lord's Supper? and need only now mention one or two thoughts suggested by this work.

Canon Trevor argues ably against the doctrines of the Mass. But, with all due deference, we venture to express the opinion

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that his own view belongs midway in the progess of development from the simple institution of the New Testament to the Canon of the Mass. It is a convenient stepping-stone to the Romish altar; not that it would be so if the definitions and limitations of the writer were conveyed to the minds of all readers; but because of the tendency of such views to grow and expand.

The book begins with these words:

"The Holy Eucharist is universally acknowledged to be not only the principal means of grace, but the highest act of worship, in the Christian Church. It is the divinely ordained 'liturgy' of the spiritual Israel."

He claims that the Eucharist is a sacrifice. "The bread and wine were solemnly offered, (in the early Catholic Church) before they were partaken of; this liturgical act was termed the Oblation; and the things offered were called oblations, gifts and sacrifices." "A sacrifice is any thing which is offered to God in worship and disposed of according to his direction." "What our Church sought, then, was to restore the Sacrifice and the Participation to their original unity. What Christ has joined together let not man put asunder." "On the Cross Jesus Christ offered himself a sacrifice for the sins of the world; in the Eucharist the Church offers a sacrifice of praise and thanksgiving to commemorate and plead before God that atoning Sacrifice and to apply its benefits to the faithful communicant. On the Cross the great High Priest offered his human nature as the one sacrifice for all human sin; in the Eucharist an oblation of bread and wine, *the appointed symbols of that crucified Body* and Blood, is presented on the altar 'to show the Lord's death till he come.'"

Now we object to the idea that we come before the Lord with a sacrifice, with a Eucharistic offering, when we come together to show the Lord's death. It is God who gives; we simply receive. The Lord Jesus took bread and gave thanks; it was what he was accustomed to do at every meal; it was what he did when the multiplication of loaves was to be effected. There is no reason why the word Eucharist or Thanksgiving should be given to the Lord's Supper more than to any other meal of which we partake. It is not something of ours that we present. Not a Eucharistic offering; not a service that we render; not a sacrifice of ours. All is of God. It is the Lord's Supper, and we are guests. And in partaking of this feast we show forth the Lord's death, not to God, who has no need that we should show it to Him, but to each other and to the world.

When the love of God is shed abroad in the believer's heart, at the table of the Lord, he is led to offer himself and all he has and is, to present his body a living sacrifice, to consecrate himself for time and for eternity. But to single out the bread and the wine of the Communion and designate these in a special sense a sacrifice that we render to God, is fitted, we think, seriously to mislead.

And then, as for what are called the Fathers, we deny altogether that the writers of the 3rd and 4th centuries were in any better position to know the meaning of God's word than we are. In many respects, and those the more important, we believe that Christians of the present day are in a better position to ascertain its meaning than the writers of the early ages were. We have not to climb to the apostolic age by the 'fathers' of the subsequent centuries. We decline to call them fathers. The beginnings of many formidable errors are to be found in their writings. We and they have one Master at whose feet we sit, and whose words fall as directly on the ear of our faith, as on theirs; and there is one Spirit of truth to guide them and us into all truth. It is a dangerous thing to speak as though the teachings of the 3rd and 4th centuries were more likely to be correct than those of later times. Origen undertook to explain Scripture by the rules of the Platonic philosophy, modified and accommodated by himself; and the most eminent of the Christian divines of the following centuries, thought they could not do better than take him as their model, and imitate him in his peculiar method of unfolding the truths of the Gospel; for, was he not before them in time, and nearer to the apostolic age than they were? and thus the curse of patristic authority came upon the church, and developed itself into the frightful desolation of the dark ages. So it behoves us, in consulting and studying the commentators of the early centuries, to take great heed lest we seem in any way to favor the idea that any special value is to be attached to their comments because of their comparative antiquity. Most of what is really good in their writings is now the common stock of Christian minds; their golden thoughts are our copper coin.

We make one more extract from Canon Trevor's book. "He Himself is not absent (as St. Cyprian notes) from the sacrament of His death; but His Presence is the privilege of the faithful receiver, not of inanimate bread and wine. Our Lord's own *words are, 'He that eateth My Flesh* and drinketh My Blood, dwelleth in me and I in him.' The Flesh in the bread, the outshed Blood in the cup—each really though in a mystery—each with its distinct virtue and operation,—and then, as the *effect* of eating and drinking these, Christ the God-Man personally and spiritually dwelling in *us* and we in Him." And then he refers to the ambiguity which may arise to some minds "from the name *Christ* being given to His slain body as well as to His living Person in heaven."

Now we think if more attention had been given to that discourse of our Lord which is quoted, than to "St." Cyprian, it would have been evident that the words quoted did not refer to the Lord's Supper. The context shows that whosoever believeth, by his very act of faith, feeds upon Christ and receives the life which he died to bestow. Nor has any one a claim to approach the Lord's supper who has not thus fed upon Christ, eaten his flesh and drunk his blood. We believe it to be a very dangerous thing to be accrediting to this observance, what belongs essentially and necessarily to the life of faith. In this kind of representation, the Canon of the Mass is germinant, however decisively the writer may speak against Transubstantiation. It is in this way, however unintentionally, that the "Sacraments" come to be viewed by many as the sum and substance of religion, to the neglect of private prayer, meditation on God's word, Christian communion in the larger sense, and the cultivation of the fruit of the Spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

THE SECOND ADVENT. XIV.

He laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him. Rev. xx. 2.

From our excursion to the 12th chapter, we return with a clear conception of what is meant in the Apocalypse by the fourfold-designation, dragon, serpent, Devil, Satan. The reference is to that peculiar power which the god of this world has exerted by leading the governments of the world to enter into alliance with religion. The kingdom of Christ is a spiritual kingdom, spiritually aided and directed, having all the resources of heaven plighted to it, on the condition that it shall not be made dependent on carnal instrumentalities and weapons and worldly agencies. The true Church of Christ consists of those who are born of God, and who though in the world are not of it; they walk by faith; their trust is solely in their Leader and Commander, who has all power in heaven and in earth; he is their wisdom, their strength, their all-sufficiency. The great temptation by which the adversary has always sought to weaken them and cut them off from the fulness of Christ, is by offering them what he offered to the Lord Jesus, the kingdoms of this world and the glory of them. When the old Paganism of Rome had been overcome and Cæsar had received baptism, then was held out to them the prospect of swaying the sceptre along with Cæsar. The Emperors had their own aims; their grand study was to perpetuate and increase their own power; but the religious element had always been utilized for the promotion of this end, and why should it not still be? The Emperor shall befriend the clergy; his power and authority shall secure to them such temporal advantages as they require, and their influence over the people shall secure to the State that loyalty and obedience which it demands. Avail yourselves (such the voice that sounded in the ears of the lately oppressed but now emancipated ministers of Christ) of the gracious providence of God, which has so marvellously cast down the power of Pagan Rome and raised in its place a Christian Rome; Christ himself is making provision for you by disposing the ruler to give you partnership in his treasury and his authority; you may not hesitate to accept of it, and let Christianity enter upon a new and singularly glorious career. This was the snare. We can hardly wonder that the Church, separated by several centuries of declension from the purity and energy and single-eyed faith of the apostles should have been taken captive by it. But the history of the Church throughout the subsequent ages, shows conclusively, that she gains nothing and loses much, very much, by such co-partnership. The strength of Christ's Church is in her unworldliness; her faith; her evident communion with heaven; her dependence upon the Lord Jesus. When men see her clutching at the same forms of power and influence which they admire and covet, and putting her hand into the same treasury into which they put theirs delightedly; when they are able to account on worldly principles for her position and enlargement, then farewell to her true greatness; her heavenly character becomes scarcely traceable. Christ utterly refuses to go into partnership with the unhallowed governments of this world, in the matter of guiding, sustaining, defending and enriching his people. His grand purpose is to manifest himself, his

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love, his wisdom, his care, his all-sufficiency; the Church on earth is to be fashioned and conditioned in such sort, that all may see Christ to be in heaven; his perfections are to be revealed in the triumphs of her faith. But when there is a covenant between the Church and the ruling power in the State, between a body consecrated to Christ and another not consecrated to Christ, it must be with serious damage to the true character and interests of the church. The Spirit of God is grieved; the spirit of the world takes the place which He vacates; the process of degradation goes rapidly forward.

This experiment has been wrought out under all manner of conditions and in every variety of circumstances. Sometimes, the covenant has been drawn up with all the prevision and wisdom and cauti n that the consultations of the best men in the Church could secure; the alliance has been made with States whose laws had been to a considerable extent Christianized; yet (as we are at length made to see) the result has always been to the detriment of the true interests of the Church. In these very countries God has been pleased from time to time to raise up instruments outside of the alliance, by whom he has wrought grandest revolutions, sublimest victories, to the astonishment of those who had all worldly advantages.

We are to understand then that in connection with the great victories exhibited in ch. XIX, the downfall of Babylon and of all that is in league with her, there will be a clear and world-wide demonstration of the apostolic principle of the sole headship of Christ. It shall be made universally manifest that Christ's people are a peculiar people, led, ruled, preserved, appanaged by him alone. The kings of the earth will see that they have been like Uzzah in stretching forth their hand to uphold the ark, like Simon Magus in making the church an instrument for the advancement of their own ends, and in making a sad amalgam of God's law with their own. This is the victory which overcometh the world, Faith. There is a manifestation of Christ in the midst of his people, so glorious and dazzling, that all are constrained to acknowledge the deep, disgraceful blindness that made them act as though Christ were not with them, and adopt the world's conception of power and influence.

DR. JARDINE'S ADDRESS.

We have been favored with a copy of an Address on the Mission Work of the Church of Scotland in India, delivered in Bombay by the Rev. Dr. Jardine, March 29th, shortly after his joining the Bombay Mission. We learn with pleasure from this Address that the visit of Drs. Macleod and Watson to India 'has resulted in a very strong wish on the part of the Home Committee to be more zealous in their efforts to assist the cause of truth and progress in India.' The subjects treated in the address are these: The nature of the work to be done; the kind of work which is most required in the present circumstances of the country. As the views expressed are those of one who has not yet had the experience derived from actual missionary labour in a heathen land, Dr. Jardine trusts that the indulgent forbearance of those whom he addresses will be extended to him. As the address has been published in a separate form and circulated, we suppose there is no desire to discourage discussion on the important topics handled in it.

At the outset, the address makes one group of all educational and missionary efforts, whether under control of Government or of Christian churches, and finds a common aim for them all, 'the advancement of the Natives in a social, intellectual, moral, and religious point of view.' It seems to us that justice is hardly done to the true scope of Missions, by this large comprehension. The educational system of Government seeks the elevation of the Natives by means purely intellectual; the aim of Missions is to bring men to Christ. Some missionaries have addressed themselves specially to adults; others to children and youth; but we have always understood that those who were connected with educational establishments, still had for their special aim, the conversion of those among whom they labored. What led to the establishment of Anglo-vernacular schools in connection with Missions, was the fact that Natives were willing to send their children to learn the Bible on condition that they would be taught secular branches along with it. We think we are not wrong, therefore, in saying that the aim of Protestant Missions is one, and the aim of the Government educational system another. Dr. Jardine's reason for grouping all together, is, that the study of the natural sciences and of the general literature of England must exercise a very great influence upon the religious beliefs of the students.

The address admits that much good has been done, in many lands, by the direct preaching of Christianity. So far as the address is a plea for the employment of diverse means in order to bring the Gospel to bear upon the minds of men, we cordially agree with it. God has blessed the educational efforts of Missions; a number of valuable converts have been made in connection with them; and there has been an important dissemination of Scriptural truth through the community by means of this agency. We only fear that the arguments brought forward in defence of the educational system, are antagonistic somewhat to the more direct method of preaching to adults:

"Is it not absurd to expect that mental and moral miracles will be wrought in India when the history of human progress the world over shows clearly that men have always advanced gradually, in accordance with the fixed laws of their nature, and by means of the intellectual, moral, and religious conceptions which have borne sway in their minds? If, then, Christians go to the heathen tribes of any idolatrous country, tell them that they are on the way to perdition, that the worship of idols is offensive to God, that outside of the Christian Church there can be no salvation, and that by believing in and worshipping Christ they may be eternally happy, can we expect that moral miracles will be wrought upon them, and that they will at once rise to correct conceptions of what is true and good, when the elements which are absolutely necessary to form such conceptions have never been imparted to their minds? The religious and moral principles of Western Christianity are the result of generations and even centuries of progress—progress in scientific knowledge, in art, in philosophy, and in morals."

"To expect, then, that the religious conceptions or moral principles of the West can be at once received by a people who for centuries have entertained different conceptions and acted upon different principles, is simply to expect a moral impossibility. In order, therefore, that any people who in religion are superstitious and in morals degraded, may be elevated to clear conceptions of what is true, and a consistent practice of what is good, it is necessary that much more should be done than simply presenting them with the religions doctrines which have sprung up in the course of the history of the religions of the West."

Now it seems to us that the Gospel which we are commanded to go and preach to every creature, was never yet received by any without a moral and a mental miracle. No man cometh unto me except the Father who hath sent me draw him, said Christ. He promised his disciples to be with them always even unto the end of the world. They were not to stir from Jerusalem until they were endued with power from on high. The Holy Spirit was to convince men of sin, of righteousness and of the judgment to come. No man could call Jesus, Lord, except by the Holy Spirit. When Peter acknowledged Jesus to be the Christ, our Lord saw in it a moral miracle. The apostles were sent to peoples who 'in religion were superstitious and in morals degraded,' but their sole reliance was on the Gospel which they regarded as the power of God unto salvation. Infinitely more forcible than any thing we might say are the remarks of Paul in 1 Cor. i. ii. Every verse of this second chapter shows that his reliance was upon a moral miracle.

We admit that the Spirit of God works in accordance with the laws of our nature. We admit that there is such a thing as adaptation, and that the true preacher of the Gospel will study the opinions and modes of thought of those whom he addresses and will carefully seek to present the truth in the way best fitted to impress them. No one knows better than he does, if he has had any experience, how very ready the Hindoo is to misapprehend what he says and to receive impressions very different from those which he meant to convey. But he knows that the grand difficulty is moral, not intellectual, and so far from giving up the adult population as hopeless and concluding that it is only the rising generation or the one beyond that, that can be really reached by the Gospel after a long and roundabout educational path has been found, he but the more earnestly seeks for that power from on high which alone can bring men from darkness to light.

The grand question, whether we address adults or children, is this: Shall we give them the Gospel at once, or something else first?

We have more than once had occasion to discuss the question how far the communication of secular knowleege to the people of this country, tends to bring them to Christ. The difficulty, as we have said, is chiefly moral. Men have no real, deep sense of need; no sense of the evil of sin, the corruption of their nature, the true character of God, the need of a holy Saviour, of Christ. Do those who have been favored with a high-class education in our schools, show less self-complacency, more self-distrust, more humility than others? On the contrary, in the large majority of instances, pride is greatly strengthened by the consciousness of their superior advantages. The utterly uncultivated man who only knows that he is a sinner and that he needs an almighty and all-holy Saviour, is nearer the kingdom of heaven than one who has carried off the highest University honors and admires Theodore Parker and talks grandly about the inner light.

With all this, we heartily wish well to the scheme which Dr. Jardine hopes to carry out. If he can secure, with the aid of other